

A Third
VOLUME
OF
Familiar Letters

Of a fresher Date.

Partly { Philosophical,
 { Political,
 { Historical. }

Never Publish'd before.

By JAMES HOVELL *Esq.*

Ut clavis portam, sic pandit Epistola pectus.

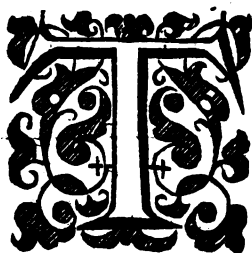
L O N D O N,

Printed for *Humphrey Moseley*, and are to be sold
at his Shop at the Princes Arms in
St. Paul's Church-Yard, 1655.



TO
The Right Honorable
EDWARD
Earl of
DORSET, &c.

My Lord,



He two preceding Dedications being the one to a King, the other to a Prince, I hope this Third (consisting all of new Matter) will be the more excusable that I make to your Lordship; who, if ther were a generall Muster of Mankind, and due regard had to Gallantry and Worth, would appear like a King among Princes, and a Prince among Peers. I humbly pray, that for want of a better thing to comply with the Season,
F f 2 this

The Epistle Dedicatory.

this may passe for a New-Years Gift, which I wish may carry with it as many good Omens, as it doth Orizons, that a thousand benedictions may fall upon You, and your Noble Family this New Year, and all the Teers of your life, which I pray may be many, many, many, because I have long since resolv'd to live and die,

My Lord,

Your most humble and
obedient faithful
Servitor,

*Calendis Jan.
1650.*

James Howell.



A
 THIRD VOLUME
 OF
 Familiar LETTERS,
Of a fresher Date.

I.

To the R.H. Ed. Earl of Dorset, (Lo. Chamberlain
 of his Majesties Household, &c.) at
 Knowles.

My Lord,



Having so advantageous a hand as Doctor S. Turner, I am bold to send your Lordship a new Tract of French Philosophy, call'd *L'usage de Passions*, which is cry'd up to be a choice peece. It is a Morall Discours of the right use of *Passions*, the *Conduct* whereof as it is the principall Employment of *Virtu*, so the *Conquest* of them is the difficultest part of *Valor*: To know ones self is much, but to conquer one's self

is more; We need not pick quarrells and seek enemies without doors, we have too many Inmates at home to exercise our Powers upon, and ther is no man let him have his humors never so well ballanc'd, and in subjection unto him, but like *Muscovia* wives, they will oftentimes insult, unless they be check'd, yet we should make them our *Servants*, not our *Slaves*. Touching the occurrences of the times, since the King was snatch'd away from the Parlement, the Army they say, use him with more civility and freedom, but for the main work of restoring him, he is yet, as one may say, but *Tantaliz'd*, being brought often within the sight of *London* and so off again; ther are hopes that something will be don to his advantage speedily, because the Gregarian Soldiers and grofs of the army is well affected to him, though some of the chiefeft Commanders be still averse.

For forren News, they say *St. Mark* bears up stoutly against *Mahomet* both by land and sea: In *Dalmatia* he hath of late shaken him by the Turban ill-favoredly; I could heartily wish that our Army heer were there to help the *Republic*, and combat the Common enemy, for then one might be sure to dye in the bed of Honor. The commotions in *Sicily* are quash'd, but those of *Naples* increase, and 'tis like to be a more raging and voracious fire than *Vesuvius*, or any of the sulphurious Mountains about her did ever belch out: The *Catalan* and *Portuguez* bait the Spaniard on both sides, but the first hath shrewder teeth than the other, and the *French* and *Hollander* find him work in *Flanders*. And now, my Lord, to take all Nations in a lump, I think God Almighty hath a quarrell lately with all Man-kind, and given the reins to the ill Spirit to compass the whole earth, for within these twelve years ther have the strangest revolutions, and horrid things happen'd not only in *Europ*, but all the world over, that have befallen man-kind, I dare boldly say, since *Adam* fell, in so short a revolution of time: Ther is a kind of popular Planet reignes every where: I will begin with the hottest parts, with *Afric*, where the Emperor of *Ethiopia* (with two of his Sons) was encountred and kill'd in open field by the Groom of his Camells and Dromedaries, who had leaved an army out of the dreggs of the the people against him, and is like to hold that ancient Empire in *Asia*. The *Tartar* broke o're the four hundred mil'd wall, and rush'd into the heart of *China*, as far as *Quinzay*, and beleagerd the very palace of the Emperor, who rather then to becom Captif to the base *Tartar* burnth his Castle, and did make away himself, his thirty wives and children, the Great *Turk* hath been lately strangled in the Seraglio, his

his own house : The Emperor of *Moscovia* going in a solemn Procession upon the Sabbath day, the rabble broke in, knock'd down and cut in peeces divers of his chiefest Counsellors, Favourites, and Officers before his face, and dragging their bodies to the Market-place, their heads were chopp'd off, thrown into Vessells of hot water, and so set upon Poles to burn more bright before the Court gate : In *Naples* a common fruturer hath raised such an Insurrection, that they say above 60 M. have bin slain already upon the streets of that City alone : *Catalonia* and *Portingall* have quite revolted from *Spain*. Your Lordship knows what knocks have been 'twixt the Pope and *Parma* : The *Pole* and the *Cosacks* are hard at it, *Venice* wraastleth with the Turk, and is like to lose her Maiden head unto him, unless other Christian Princes look to it in time : and touching these three Kingdoms, ther's none more capable than your Lordship to judge what monstrous things have happen'd ; so that it seems the whole earth is off the hinges : and (which is the more wonderfull) all these prodigious passages have fallen out in lesse than the compas of 12 yeers. But now that all the world is together by the eares, the States of *Holl.* would be quiet, for advice is com that the peace is concluded, and interchangably ratified 'twixt them and *Spain*, but they defer the publishing of it yet, till they have collected all the Contribution money for the Army : The Spaniard hopes that one day this Peace may tend to his advantage more than all his Wars have don these fourscore yeers, relying upon the old Prophecie,

Marte triumphabis Baravia, Pace peribis.

The King of *Denmark* hath buried lately his eldest Son *Christi-an*, so that he hath now but one living, viz. *Frederic*, who is Arch-Bishop of *Breme*, and is shortly to be King Elect.

My Lord, this Letter runs upon Universells, because I know your Lordship hath a public great soul, and a spacious understanding, which comprehends the whole world, so in a due posture of humility I kiss your hands, being,

My Lord,

From the Fleet,
this 20 of Jan.
1646.

Your most obedient and
most faithfull Servitor,
J. H.

I. I.

To Mr. En. P. at Paris.

SIR,

Since we are both agreed to truck Intelligence and that you are contented to barter French for English, I shall be carefull to send you hence from time to time the currentest and most staple stuff I can find, with weight and good measure to boot; I know in that mote subtrill air of yours *insell* sometimes passes for *tissue*, Venice Beads for Perl, and Demicasters for Bevers; But I know you have so discerning a judgment, that you will not suffer your self to be so cheated, they must rise betimes that can put tricks upon you, and make you take semblances for realities, probabilities for certainties, or spurious for true things: To hold this litterall correspondence I desire but the parings of your time, that you may have something to do, when you have nothing els to do, while I make a busines of it to be punctuall in my answer to you: let our Letters be as Eccho's, let them bound back and make mutuall repercussions, I know you that breath upon the Continent have cleerer echoes there, witness that in the *Tuilleries*, specially that at *Charenton* Bridge, which quavers and renders the voice ten times when 'tis open weather, and it were a virtuous curiosity to try it.

For news, the world is heer turn'd upside down, and it hath bin long a going so, you know a good while since we have had leather Caps, and Beyer shoes, but now the Arms are com to be leggs, for Bishops Laun-sleeves are worn for Boot-hose tops; the waist is'com to the knee, for the Points that were used to be about the middle are now dangling there; Boots and shoes are so long snouted that one can hardly kneel in Gods House, where all Genusflexion and Postures of devotion and decency are quite out of use: The Devill may walk freely up and down the streets of *London* now, for ther is not a Crosse to fright him any where, and it seems he was never so busie in any Country upon earth, for ther have been more witches Arraign'd and Executed heer lately than ever were in this Island since the Creation.

I have no more to communicate unto you at this time, and this is too much unless it were better; God Almighty send us patience, you in your Banishment, me, in my Captivity, and give us Heaven for our last Countrey, wher Desires turn to Fruition, Loubts to Certitudes, and dark Thoughts to cleer Contemplations:

templations: Truly, my dear *Don Antonio*, as the times are, I take little contentment to live among the Elements, and (wer it my Makers pleasure) I could willingly, had I quit scores with the World, make my last account with Nature, and return this small sk'nfull of Bones to my common Mother; If I chance to do so before you, I love you so entirely well that my Spirit shall visit you, to bring you som tidings from the other World; and if you precede me, I shall expect the like from you, which you may do without affrighting me, for I know your Spirit will be a *bonus Genius*. So desiring to know what's becom of my Manuscript, I kiss your hands, and rest most passionately

Your faithfull Serv'or

The Fleets, 20 Febr.

1646.

J. H.

III.

To Master W. B.

SIR,

I Had yours of the last week, and by reason of som sudden encombrances I could not correspond with you by that Carrier: As for your desire to know the Pedigree and first rise of those we call *Presbyterians*, I find that your motion hath as much of Piety as Curiosity in it, but I must tell you 'tis a subject fitter for a Treatise then a Letter, yet I will endeavour to satisfie you in som part.

Touching the word *Πρεσβυτερος*, it is as ancient as Christianity it self, and every Church-man compleated in holy Orders was called *Presbyter*, as being the chiefeft name of the Function, and so 'tis us'd in all Churches both Eastern and Occidentall to this day: Wee by contraction call him *Priest*, so that all Bishops and Arch-Bishops are Priests though not *vice versa*: These holy Titles of Bishop and Priest are now grown odious among such poor Sciolists who scarce know the Notes of things, because they savor of Antiquity: Though their *Minister* that officiate in their Church be the same thing as *Priest*, and their *superintendent* the same thing as *Bishop*: but because they are lovers of novelties, they change old *Greek* words for new *Latine* ones. The first broadcaster of the Presbyterian Religion, and made it differ from that of *Rome* and *Luther* was *Calvin*, who being once banished *Geneva*, was revok'd, at which time he no less petulantly than prophanely

prophane applied to himself that Text of the Holy Prophet which was meant of Christ, *The Stone which the Builders refused is made the head stone of the corner, &c.* Thus Geneva Lake swallowed up the Episcopall See, and Church Lands were made secular, which was the white they levell'd at. This Geneva Bird flew thence to France and hatch'd the Huguenots, which make about the tenth part of that people; it took wing also to Polonia and Germany high and low; as the Palatinate, the land of Hesse, and the Confederat Provinces of the States of Holland, whence it took flight to Scotland and England: It took first footing in Scotland, when King James was a child in his Cradle, but when he came to understand himself and was manumitted from Buchanan, he grew cold in it, and being com to England he utterly disclaim'd it, terming it in a public Speech of his to the Parliament a *Sect* rather than a Religion: To this Sect may be imputed all the scissures that have happen'd in Christianity, with most of the Wars that have lacerated poor Europe ever since, and it may be call'd the source of the civill distractions that now afflict this poor Island.

Thus have I endeavour'd to fulfill your desires in part, I shall enlarge my self further when I shall be made happy with your conversation heer, till when, and alwaies, I rest

From the Fleet, this
29. of Novem.
1647.

Yours most affectionately to love
and serve you,

J. H.

IV.

To Sir J. S. Knight, at Rouen.

SIR,

OF all the blessings that ever dropt down from Heaven upon Man, that of his Redemption may be call'd the blessing paramount; and of all those comforts, and exercises of devotion which attend that blessing, the Eucharist or holy Sacrament may claim the prime place; but as ther is Devotion, so ther is Danger in't, and that in the highest degree, 'tis rank poison to some, though a most sovereign cordiall to others, *ad modum recipientis*, as the Schoolmen say, whether they take *panem Dominum*, as the Roman Catholic, or *panem Domini*, as the Reformed Churches; The Bee and the Spider suck honey and poison out of one Flower:

This,

This, Sir, you have divinely express'd in the Poem you pleas'd to send me upon this subject; and wheras you seem to wooe my Muse to such a task, something you may see she hath don in pure obedience only to your commands.

Upon the Holy Sacrament.

I.

Hail Holy Sacrament;
The World's great Wond'ringment,
Mysterious Canquet, much more rare
Than Manna, or the Angels fare;
Each crumme, though Sinners on Thee feed,
Doubt Clodopatra's Pearl exceed:
Oh how my soul doth hunger, thirst, and pine
After these Cates so precious, so divine!

2.

Shee need not bring her foot
As some unbidden fool;
The Master of this heavenly Feast
Invites and wooes her for his Guest,
Though deaf and lame, forlorn and blind,
Yet welcom heer shee's sure to find,
So that shee bring a Vestment for the day,
And her old tatter'd rag throw quite away.

3.

This is Bethsaida's Pool
That can both cleanse and cool
Pool leprous and diseas'd souls,
An Angel her keeps and controls,
Descending gently from the Heavens above
To stir the Waters, may He also move
My mind, and rockie heart so strike and rend,
That tears my rancour gush out with them to blend.

This Morning Fancy drew on another toward the Evening,
as followeth.

As to the Pole the Lilly bends
In a Sea-compas, and still tends

By a Magnetic Mystery.
 Unto the Arctic point in sky,
 whereby the wandering Piloter
 His cours in gloomy nights doth steer.

So the small Needle of my heart
 Mov's to her Maker, who doth dart
 Atomes of love, and so attracts
 All my Affections which like Sparks
 Fly up, and guide my soul by this
 To the true centre of her bliss.

As one Taper lightneth another, so were my spirits enlightned and heated by your late Meditations in this kind; and well fare your soul with all her faculties for them, I find you have a great care of her, and of the main chance. *Pro qui quisquillie cetera.* You shall hear further from me within a few days, in the interim be pleas'd to reserve still in your thoughts som little room for

From the Fleet,
 10. of Decemb.
 1647.

Your most entirely aff. Servitor,
 J. H.

V.

To Mr. T. W. at P. Castle.

My precious Tom,

HEE is the happy man who can square his mind to his means, and fit his fancy to his fortune; He who hath a competency to live in the port of a Gentleman, and as he is free from being a head Constable, so he cares not for being a Justice of Peace or Sheriff; He who is before-hand with the world, and when he comes to London can whet his knife at the Counter gate, and needs not trudge either to a Lawyers study or Scriveners shop to pay fee or squeez wax. 'Tis *content* chiefly that gives contentment, and he is happy who *thinks* himself so in any condition, though he have but enough to keep the Wolf from the door: *Opinion* is that great Lady which sways the world, and according to the impressions she makes in the mind renders one contented or discontented. Now touching *opinion*, so various are the intellectuals of human creatures, that one can hardly find out two who jump par in one:

one: Witness that Monster in *Scotland* in *James* the 4th: reign, with two heads one opposit to the other, and having but one bulk of body throughout, these two heads would often fall into alterations *pro & con* one with the other, and seldom were they of one opinion, but they would knock one against the other in eager disputes, which shews that the judgment is seated in the *small* parts, not in the *vital* which are lodg'd in the heart.

We are still in a turbulent sea of distractions, nor as far as I see is ther yet any sight of shore. Mr. T. M. hath had great loss at sea lately which I fear will light heavily upon him; when I consider his case, I may say that as the Philosopher made a question whether the *Mariner* be to be ranked among the number of the *living or dead* (being but four inches distant from drowning, only the thicknes of a plank) so 'tis a doubt whether the *Merchant Adventurer* be to be numbred 'twixt the *rich* or the *poor*, his estate being in the mercy of that devouring element the Sea, which hath so good a stomach that he seldom casts up what he hath once swallowed. This City hath bred of late yeers men of monstrous strange opinions, that as all other rich places besides, she may be compar'd to a fat cheese which is most subject to engender magots. God amend all, and me first, who am

Fleet, this St.
Tho. day,

Yours most faithfully
to serve you J. H.

VI.

To Mr. W. Blois.

My worthy esteemed Nephew,

I Received those rich nuptial favours you appointed me for *bands* and *but*, which I wear with very much contentment and respect, most heartily wishing that this late double condition may multiply new blessings upon you, that it may usher in fair and golden daies, according to the colour and substance of your *bridall riband*, that those daies may be perfum'd with delight and pleasure, as the rich sented gloves I wear for your sake; May such benedictions attend you both, as the *Epithalamiums* of *Stella* in *Statius*, and *Julia* in *Catullus* speak of, I hope also to be married shortly to a lady whom I have wooed above these five years but I have found her coy and dainty hitherto, yet I am now like to get her good will in part, I mean the lady *liberty*.

When

When you see my *N. Brownrigg*, I pray tell him that I did not think *Suffolk* waters had such a *lethæan* quality in them, as to cause such an *amnesia* in him of his friends here upon the *Thames* among whom for reality and seriousness I may march among the foremost, but I impute it to some new task that his Muse might haply impose upon him, which hath ingross'd all his speculations; I pray present my cordial kind respects unto him.

So praying that a thousand blisses may attend this confarreation, I rest my dear Nephew

*Yours most affectionately to love
and serve you,*

From the Fleet this
20. of March,
1647.

J. H.

V I I.

To Henry Hopkins, Esq.

SIR,

TO usher in again old *Janus*, I send you a parcel of Indian perfume, which the Spaniard calls the *Holy herb*, in regard of the various virtues it hath, but we call it *Tobacco*; I will not say it grew under the King of Spains window, but I am told it was gather'd near his Gold-Mines of *Potosi*, (where they report, that in some places ther is more of that oar than earth) therefore it must needs be precious stuff: If moderately and seasonably taken (as I find you alwayes do) 'tis good for many things; it helps digestion taken a while after meat, it makes one void rheume, break wind, and it keeps the body open; A leaf or two being steeped one night in a little white wine is a vomit that never fails in its operation: It is a good companion to one that converseth with dead men, for if one hath bin poring long upon a book, or is toil'd with the pen, and stupified with study, it quickneth him, and dispels those clouds that usually orefet the brain. The smoak of it is one of the wholesomest fents that is against all contagious airs, for it oremasters all other smells, as King *James* they say found true, when being once a hunting, a shower of rain drave him into a Pigsty for shelter, wher he caus'd a pipe full to be taken of purpose: It cannot endure a Spider, or a flea, with such like vermin, and if your Hawk be troubled with any such, being blown into his feathers it frees him; It is good to fortifie and preserve the sight, the smoak being let in round about the balls of the eyes once a week, and frees them from all rheumes, driving them back by

by way of repercussion; being taken backward 'tis excellent good against the Cholick, and taken into the stomach 'twill heat and cleanse it; for I could instance in a great Lord (my Lord of *Sunderland* President of *Tork*) who told me, that he taking it downward into his stomach, it made him cast up an impostume, bag and all, which had bin a long time engendring out of a bruise he had receiv'd at football, and so preserv'd his life for many years. Now to descend from the substance and the smoak to the ashes, 'tis well known that the medicinal virtues therof are very many; but they are so common, that I will spare the inserting of them here: But if one would try a pretty conclusion how much smoak ther is in a pound of Tobacco, the ashes will tell him; for let a pound be exactly weigh'd, and the ashes kept charily and weigh'd afterwards, what wants of a pound weight in the ashes cannot be denyed to have bin smoak, which evaporated into air; I have bin told that Sir *Walter Rawleigh* won a wager of *Queen Elizabeth* upon this nicity.

The Spaniards and Irish take it most in powder or smutchin, and it mightily refreshes the brain, and I believe ther is as much taken this way in *Ireland*, as ther is in pipes in *England*; one shall commonly see the serving-maid upon the waishing block, and the Swain upon the plowshare when they are tir'd with labour, take out their boxes of smutchin and draw it into their nostrils with a quill, and it will beget new spirits in them with a fresh vigour to fall to their work again. In *Barbary* and other parts of *Afric* 'tis wonderful what a small pill of Tobacco will do; for those who use to ride post through the sandy desarts, wher they meet not with any thing that's potable or edible sometimes three dayes together, they use to carry small bails or pills of Tobacco, which being put under the toung, it affords them a perpetual moysture, and takes off the edge of the appetite for som dayes.

If you desire to read with pleasure all the virtues of this modern Herb, you must read Doctor *Thorius petologie*, an accurate peece couch'd in a strenuous heroic verse full of matter, and continuing its strength from first to last; Insomuch that for the bignes it may be compar'd to any peece of antiquity, and in my opinion is beyond *Βατραχομαχία*, or *γαστρονομία*.

So I conclude these rambling notions, presuming you will accept this small argument of my great respect unto you; If you want paper to light your pipe, this Letter may serve the turn, and if it be true what the Poets frequently sing, that *affection is fire*, you

you shall need no other than the cleer flames of the Donor's love to make ignition, which is comprehended in this Distich.

*Ignis Amor si sit, Tabacum accendere nostrum,
Nulla petenda tibi fax nisi Dantis Amor.*

If Love be fire, to light this Indian weed,
The Donor's Love of fire may stand in steed.

So I wish you as to my self a most happy new yeer; may the beginning be good, the middle better, and the end best of all.

1. January,
1646.

Your most faithful and truly
affectionate servant,

J. H.

VIII.

To the Right Honorable my Lord of D.

My Lord,

THE subject of this Letter may peradventure seem a *Paradox* to some, but not, I know, to your Lordship, when you have pleas'd to weigh well the reasons. *Learning* is a thing that hath bin much cryed up, and coveted in all ages, specially in this last century of yeets, by peeple of all sorts, though never so mean and mechanical; every man strains his fortunes to keep his children at School, the Cocker will clout it till midnight, the Porter will carry burthens till his bones crack again, the Ploughman will pinch both back and belly to give his son *learning*; and I find that this ambition reigns no wher so much as in this Island. But under favor, this word *learning* is taken in a narrower sense among us, than among other Nations, we seem to restrain it onely to the *Book*, whereas indeed, any artisan whatsoever (if he know the secret and mystery of his Trade) may be call'd a learned man; A good *Mason*, a good *Shoemaker* that can manage Saint *Crispin's* lance handsomly, a skillful *Yeoman*, a good *Shipwright*, &c. may be all call'd learned men, and indeed the usefulllest sort of learned men, for without the two first, we might go barefoot, and lye abroad as beasts, having no other canopy than the wild air, and without the two last we might starve for bread, have no commerce with other Nations, or ever be able to tread upon a *Continent*:
these

these with such like dextrous Artisans may be teamed learned men, and the more behoovefull for the subsistence of a Countrey, than those *Polymathists*, that stand poring all day in a corner upon a moth eaten Author, and converse only with dead men; The *Chineses* (who are the next neighbours to the rising on this part of the Hemisphere, and consequently the acutest) have a wholsom peece of policy, *that the son is alwaies of the fathers trade*, and 'tis all the learning he aims at, which makes them admirable artificers, for besides the dextrousnes and propensity of the child, being descended lineally from so many of the same trade, the father is more carefull to instruct him, and to discover unto him all the Mystery therof; this generall custom or law, keeps their heads from running at random after book learning and other vocations. I have read a tale of *Rob. Graffthead* Bishop of *Lincoln*, that being com to his greatnes he had a brother who was a husbandman, and expected great matters from him in point of preferment, but the Bishop told him, that if he wanted money to mend his plow or his Cart, or to buy tacklings for his horses, with other things belonging to his husbandry, he should not want what was fitting; but he *wish'd him to aim no higher, for a husbandman he found him, and a husbandman he would leave him.*

The extravagant humor of our Countrey is not to be altogether commended, that all men should aspire to book learning: Ther is not a simpler animall, and a more superfluous member of a State, than a meer Scholer, than a only self pleasing student, he is

——— *Telluris inuile pondus.*

The *Goths* forbore to destroy the libraries of the Greeks and Italians, because books should keep them still soft, simple or too cautious in warlike affairs. *Archimedes* though an excellent Engineer when *Syracusa* was lost, was found at his book in his study; intoxicated with speculations; who would not have thought another great learned Philosopher to be a fool or frantic, when being in a bath he leap'd out naked among the people and cried, *I have found it, I have found it*, having hit then upon an extraordinary conclusion in Geometry? Ther is a famous tale of *Thomas Aquinas*, the *Angelicall* Doctor; and of *Bonaventure* the *Seraphicall* Doctor, of whom *Alex. Hals* (our Countreyman and his Master) reports whether it appear'd not in him that *Adam* had sinn'd: Both these great Clerks being invited to dinner by the French King of purpose to observe their humors, and being brought to the room where the table was layed, the first fell a

eating of bread as he'd as he could drive, at last breaking out of a brown study, he cryed out, *Conclusum est contra Manichæos*; The other fell a gazing upon the Queen, and the King asking him how he lik'd her, he answered, Oh Sir, *if an earthly Queen be so beautifull, what shall we think of the Queen of Heav'n?* The later was the better Courtier of the two. Hence we may infer, that your meer bookmen, your deep Clerks, whom we call the only learned men, are not alwaies the civillest or the best morall men, nor is too great a number of them convenient for any state, leading a soft sedentary life specially those who feed their own fancies only upon the publike stocke. Therefore it wer to be wish'd that ther reign'd not among the peeple of this land such a generall itching after book-learning, and I believe so many *free Schools* do rather hurt than good: nor did the Art of Printing much avail the Christian Common wealk, bus may be said to be well near as fatall as *gunpowder*, which came up in the same age: For, under correction, to this may be partly ascrib'd that spirituall pride, that variety of Dogmatists which swarm among us: Add heerunto that the excessive number of those which convers only with Books, and whose profession consists in them, is such, that one cannot live for another, according to the dignity of the calling; A Physician cannot live for the Physicians, a Lawyer (civil and common) cannot live for Lawyers, nor a Divine for Divines. Moreover, the Multitudes that profess these three best vocations, specially the last, make them of far lesse esteem. Ther is an odd opinion among us, that he who is a contemplative man, a man who wedds himself to his study, and swallows many books, must needs be a profound Scholler, and a great learned man, though in realty he be such a dolt that he hath neither a retentive faculty to keep what he hath read, nor wit to make any usefull application of it in common discours, what he drawes in, lieth upon dead lees, and never grows fit to be broach'd: Besides, he may want judgement in the choice of his Authors, and knows not how to turn his hand either in weighing or winnowing the soundest opinions: Ther are divers who are cryed up for great Clerks who want discretion. Others though they wade deep into the causes and knowledg of things, yet they are subject to scue up their wits, and soar so high, that they lose themselves in their own speculations for, thinking to transcend the ordinary pitch of reason, they com to involve the common principles of Philosophy in a mist, instead of illustrating things they render them more obscure, instead of a plainer and shorter way to the palace of knowledg, they

they lead us through bery odd uncouth paths, and so fall into the fallacy call'd *notum per ignotius*. Som have the hap to be tearmed learned men, though they have gather'd up but the scraps of knowledg heer and there, though they be but smatterers, and meer sciollists scarce knowing the Histories of things, yet like empty casks, if they can make a sound, and have a gift to vent with confidence what they have suck'd in, they are accountred great Schollers. Amongst all book learned men, except the *Divine* to whom all learned men should be laquays, the Philosopher who hath waded through all the Mathematiques, who hath divid into the secrets of the elementary world, and converseth also with celestiall bodies, may be term'd a learned man: the critical *Historian* and *Antiquary* may be call'd also a learned man, who hath convers'd with our fore fathers, and observ'd the carriage, and contingencies of matters pass'd, whence he drawes instances and cautions for the benefit of the *Times* he lives in: The *Civilian* may be call'd likewise a learned man if the revolving of huge volumes may entitle one so, but touching the Authors of the *Common Law*, which is peculiar only to this Meridian, they may be all carried in a wheelbarrow, as my Countreyman Doctor *Gwyn* told Judge *Finch*: The Physician must needs be a learned man, for he knows himself inward and outward, being well vers'd in *Autology*, in that lesson *Nosce Teipsum*, and as *Adrian* the fixt said, he is very necessary to a populous Country, for *were it not for the Physician, men would live so long and grow so thick, that one could not live for the other, and he makes the earth cover all his fautes*.

But what Doctor *Gwyn* said of the common law-books, & Pope *Adrian* of the Physician, was spoken, I conceive, in merriment; for my part, I honour those two worthy professions in a high degree. Lastly, a *polygot* or good *linguist* may be also term'd a usefull learned man, specially if vers'd in School-languages.

My Lord, I know none of this age more capable to sit in the Chair, and censure what is true learning, and what not, then your self, therefore in speaking of this subject to your Lordship. I fear to have committed the same error, as *Pierius* did in discoursing of War before *Hanniball*. No more now, but that I am,

My Lord,

Your most humble and
obedient Servant;

J. H.

Gg.

IX.

IX.

To Doctor J. D.

SIR.

I Have many sorts of Civilities to thank you for, but among the rest, I thank you a thousand times (twice told) for that delightful fit of Society, and conference of Notes we had lately in this little *Fleet-Cabin* of mine upon divers Problems, and upon some which are exploded (and that by those who seem to sway most in the Common-wealth of Learning) for *Paradoxes* merely by an *implicit* faith without diving at all into the reasons of the Assertors: And whereas you promised a further expression of your self by way of a Discursive Letter what you thought of *Copernicus* opinion touching the movement of the earth which hath so stirr'd all our modern wits: And wherof Sir *J. Browne* pleas'd to oblige himself to do the like touching the Philosophers stone, the powder of projection, and potable gold, provided that I would do the same concerning a *peopled Country*, and a species of moving creatures in the concave of the Moon, which I willingly undertook upon those conditions; To acquit my self of this obligation, and to draw on your performances the sooner, I have adventured to send you this following Discourse such as it is touching the *Lunary* World.

I believe 'tis a Principle which no man will offer to controvert, that as *Antiquity cannot priviledge an Error, so Novelty cannot prejudice Truth*: Now, *Truth* hath her degrees of growing and expanding her self as all other things have, and as time begets her, so she doth the obstetritious Office of a Midwife to bring her forth. Many truths are but Embryo's or Problemes, nay, some of them seem to be meer *Paradoxes* at first: The opinion that there were *Antipodes* was exploded when it was first broach'd, it was held absurd and ridiculous, and the thing it self to be as impossible as it was for men to go upon their heads, with their heels upwards, nay, 'twas adjudged to be so dangerous a Tenet, that you know well the Bishops name who in the Primitive Church was by sentence of condemnation sent out of this world without a Head to go and dwell amongst his *Antipodes*, because he first hatch'd and held that opinion; But now our late Navigators, and East-India Mariners, who use to cross the Equator and Tropiques so often, will tell you, That it is as gross a Paradox to hold there are no *Antipodes*, and that the negative is now as absurd as the affirmative

seem'd

seem'd at first : For man to walk upon the Ocean when the Surges were at the highest, and to make a heavy dull peece of wood to swim, nay, fly upon the water was held as impossible a thing at first, as it is now thought impossible for man to fly in the aire; sails were held then as uncouth, as if one should attempt to make himself wings to mount up to heaven *a la volie*: Two hundred and od years agoe he would have been taken for som frantic fool that would undertake to batter and blow up a Castle with a few barrells of a small contemptible black powder.

The great Architect of the world hath been observ'd not to throw down all gifts & knowledg to man-kind confusely at once, but in a regular parsimonious method, to disperse them by certain degrees, periods, and progress of time, leaving man to make industrious researches and investigations after truth, *He left the world to the disputations of men*, as the wisest of men saith, who in acquisition of naturall truths went from the Hylope to the Cedar; *One day certifieth another*, and one age rectifieth another; The morrow hath more experience than the precedent day, and is oft-times able to be his School master; The Granchild laughs at some things that were don in his Gransires dayes: Insomuch that hence it may well be inferr'd, that naturall human knowledg is not yet mounted to its Meridian, and highest point of elevation. I confess it cannot be denyed without gross ingratitude, but we are infinitely obliged to our fore fathers for the fundamentalls of Sciences, and as the Herald hath a rule *Mallet cum patribus, quam cum fratribus errare*, *I had rather erre with my Fathers than brothers*, so it holds in other kinds of knowledg. But those times which we term vulgarly the *old world*, was indeed the youth or *Adolescence* of it, and though if respect be had to the particular and personall acts of generation, and to the relation of father and son, they who fore-liv'd and preceded us may be called our *Ancestors*, yet if you go to the age of the world in generall, and to the true length and longevity of things, We are more properly the older Cosmopolites: In this respect the *Cadet* may be term'd more ancient than his elder brother, because the world was older when he entred into it. Moreover, besides *Truth*, *Time* hath also another daughter which is *Experience*, who holds in her hands the great Looking-glass of Wisdom and Knowledg.

But now to the intended task, touching an *habitable world*, and a *Species of living Creatures in the Oro of the Moon*, which may bear som analogie with those of this *Elementary world*; Although it

be not my purpose to maintain and absolutely assert this Problem, yet I will say this, that whosoever cryeth it down for a new *new-fangled opinion*, as divers do, committ a grosser error than the opinion may be in its own nature: For 'tis almost as ancient as Philosophy her self, I am sure, 'tis as old as *Orpheus*, who sings of divers fair Cities and Castles within the Circle of the Moon; Moreover the profoundest Clerks and most renowned Philosophers in all ages have affirmed it: Towards the first Age of learning among others *Pythagoras* and *Plato* avouch'd it, the first of whom was pronounc'd the wisest of men by the Pagan Oracle, as our *Solomon* is by holy Writ. In the middle age of Learning *Petrarch* speaks of it, and in these modern times the most speculative and scientificall st men, both in *Germany* and *Italy* seem to adhere to it, subinnuating that not onely the sphere of the Moon is peep'd with *Selenites* or Lunary men, but that likewise evry Star in Heaven is a peculiar world of it self, which is Coloniz'd and replenish'd with *African* Inhabitants, as the Earth, Sea and Air are with Elementary. The body of the Sun not excepted, who hath also his *Solar* Creatures, and they are accounted the most sublime, the most pure and perfectest of all: The *Elementary* Creatures are held the grossest of all, having more matter than form in them: The *Solar* have more form than matter, the *Scintillates* with other *Astreaan* Inhabitants are of a mixt nature, and the nearer they approach the body of the Sun, the more pure and spirituall they are, Were it so, ther wer som grounds for his speculation, who thought that humane souls be they never so pious and pure, ascend not immediatly after their dissolution from the corrupt mass of flesh before the glorious presence of God presently to behold the *Beatificall Vision*, but first into the body of the *Moon*, or som other Star according to their degrees of goodness, and actuat som Bodies there, of a purer composition; when they are refin'd there they ascend to som higher Star, and so to som higher than that, till at last by these degrees they be made capable to behold the lustre of that glorious Majesty in whose sight no impurity can stand; This is illustrated by a comparison, that if one after he hath been kept close in a dark Dungeon a long time, should be taken out, and brought suddenly to look upon the Sun in the Meridian, it would endanger him to be struck stark blind; so, no humane soul suddenly sallying out of a dirty prison as the body is, would be possibly able to appear before the incomprehensible Majesty of God, or be susceptible of the brightness of his all glorious countenance, unless he be first

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thereunto before hand by certain degrees, which might be done by passing from one star to another, who, we are taught differ one from the other in glory and splendor.

Among our Modern Authors that would furnish this old opinion of lunary creatures, and plant colonies in the orb of the Moon with the rest of the celestiall bodies, *Gaster Galileo Galilei* is one, who by artificiall prospectives hath brought us to a neerer commerce with Heaven, by drawing it sixteen times nearer the earth then it was before in ocular appearance by the advantage of the said optic Instrument.

Among other arguments which the Assertors of Astran Inhabitants do produce for proof of this high-point, one is, that it is neither repugnant to *Reason* or *Religion* to think, that the Almighty Fabricator of the Univers, who doth nothing in vain, nor suffers his handmaid Nature to do so, when he created the Erratic and fixed stars, he did not make those huge immense bodies, wherof most are bigger than the earth and sea though globated, to twinkle onely, and be an ornament to the rooſe of heaven, but he plac'd in the convex of every one of those vast capacious spheres som living creatures to glorifie his Name, among whom there is in evry one of them one supereminent like *man* upon *Earth* to be Lord paramount of all the rest; To this haply may allude the old opinion that ther is a peculiar *Intelligence* which guides and governs every orb in Heaven.

They that would thus colonize the stars with Inhabitants do place in the body of the Sun, as was said before, the purest, the most immateriall and refined'st Intellectuall creatures, whence the Almighty calls those he will have to be immediately about his person, and to be admitted to the Hierarchy of Angels; This is far dissonant from the opinion of the *Turk*, who holds that the Sun is a great burning globe design'd for the damned.

They who are transported with this high speculation that ther are Mansions and habitable conveniences for creatures to live within the bodies of the Celestiall Orbs, seem to tax Man of a high presumption that he should think all things were created principally for Him, that the Sun and Stars are serviceable to him in chief, *viz.* to measure his daies, to distinguish his seasons, to direct him in his navigations, and powr wholsom influences upon him.

No doubt they were created to be partly usefull and comfortable to him, but to imagine that they are solely and chiefly for him is a thought that may be said to be above the pride of Lucifer

They may be beneficiall unto him in the generation and encrease of all Elementary creatures, and yet have peculiar Inhabitants of their own besides to concur with the rest of the world in the service of their Creator. 'Tis a fair prerogative for man to be Lord of all *Terrestrial*, *Aquatic*, and *Airie* creatures; that with his harping Iron he can draw a shore the great Leviathan; that he can make the Camell and huge Dromedary to kneel unto him, and take up his burthen; that he can make the fierce Bull though ten times stronger than himself to endure his yoke; that he can fetch down the Eagle from his nest, with such priviledges: but let him not presume too far in comparing himself with heavenly bodies, while he is no other thing than a worm crawling upon the surface of this Earth: Now the earth is the basest creature which God hath made, therefore 'tis call'd his *footscool*, and though som take it to be the *Centre*, yet it is the very sediment of the Elementary world, as they say the Moon is of the *Celestiall*; 'tis the very sink of all corruption and frailty, which made *Trismegist* say that *Terra, non mundus est nequitia locus*, The *Earth*, not the *World* is the seat of wickednesse; And though, 'tis true, she be susceptible of light, yet the light terminats only on her superficies, being not able to enlighten any thing els, as the stars can do.

Thus have I proportioned my short discours upon this spacious problem to the size of an Epistle, I reserve the fulnes of my opinion in this point, till I receive yours touching *Copernicus*.

It hath bin alwaies my practice in the search and eventilation of naturall verities, to keepe to my self a Philosophicall freedom, as not to make any ones opinion so magisteriall and binding, but that I might be at liberty to recede from it upon more pregnant and powerfull reasons. For as in theologicall tenets 'tis a rule, *Quicquid non descendit à monte Scripturae, eadem autoritate contemnitur, quæ approbatur*; Whatsoever descends not from the mount of holy Scripture, may be by the same authority rejected as well as receiv'd: So in the disquisitions and winnowing of physicall truths, *Quicquid non descendit à monte Rationis, &c.* Whatsoever descends not from the mount of Reason, may be as well rejected as approved of.

So long as after an opportunity to pursue this point by mixture of oral discours, which hath more elbow room than a letter, I test, with all candor and cordiall affection,

Flect, this 2. of Novem.
1647.

Your faithfull servant,
J. H.

X.

X.

To the Right Honorable the La. E. D.

Madam,

THese rays of goodnes which are diffusedly scatter'd in others, are all concentred in you, which were they divided into equall portions were enough to compleat a whole Jury of Ladies; This drawes upon you a mixture of love and envie, or rather an admiration from all who know you, specially from me, and that in so high a degree, that if you would suffer your self to be ador'd, you should quickly find me *Religious* in that kind; Howsoever I am bold to send your Ladyship this, as a kind of *homage* or *berbet* or *tribut* or what you please to term it, in regard I am a true *vassall* to your vertues: And if you please to lay any of your commands upon me, your will shall be a law unto me, which I will observe with as much allegiance as any branch of *Magna Charta*, they shall be as binding to me as *Lycurgus* laws were to the *Spartans*, and to this I subscribe

Fleet, this 10. of
— Aug. 1647.

J. H.

XI.

To Mr. R. B. Esquire at Grunsburgh.

SIR,

VHen I ore look'd the list of my choicest frends to insert your name, I paw'd a while, and thought it more proper to begin a new collaterall file, and put you in the front therof, where make account you are plac'd. If any thing upon earth, partakes of Angelic happines (in civill actions) 'tis *friendship*, it perfumes the thoughts with such sweet Ideas, and the heart with such melting passions; such are the effects of yours to me, which makes me please my self much in the speculation of it.

I am glad you are so well return'd to your own family, and touching the Wheelwright you write of, who from a Cart came to be a Captain, it made me think of the perpetuall rotations of fortune, which you know Antiquity seated upon a Wheel in restles, though not violent, volubility; And truly it wa
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never more verified than now, that those spokes which were formerly but collateral, and some of them quite underneath, are now coming up apace to the top of the wheel; I hope there will be no cause to apply to them the old verse I learnt at school,

Asperius nihil est humili cum surgit in altum.

But there is a transcendent over-ruling providence, who cannot only check the rowlings of this petty wheel, and strike a nail into it that it shall not stir, but stay also when he pleaseth the motions of those vast spheres of Heaven where the stars are always stirring, as likewise the whirlings of the *Primum Mobile* it self, which the Astronomers say drawes all the world after it in a rapid revolution. That divine providence vouchsafe to check the motions of that malevolent Planet, which hath so long lowr'd upon poor England, and send us better dayes. So saluting you with no vulgar respects, I rest my dear Nephew

Fleet, this 26. of
July, 1646.

Yours most affectionately to
serve you,

J. H.

XII.

To Mr. En. P. at Paris.

SIR,

THat which the Plots of the Jesuits in their dark Cells, and the policy of the greatest Roman Catholic Princes have driven at these many yeers, is now don to their hands, which was to divide and break the strength of these three Kingdomes, because they held it to be too great a glory and power to be in one Heretical Prince his hands (as they esteem'd the King of great Britain) because he was in a capacity to be Umpire, if not Arbitrer of this part of the World, as many of our Kings have bin.

You write thence, that in regard of the sad condition of our Queen, their Countrey-woman, they are sensible of our Calamities, but I believe, 'tis the *Boquass* only, who see no further than the rind of things; your Cabinet-Council rather rejoyceth at it, who, or I am much deceiv'd, contributed much in the time of the late sanguine Cardinal, to set a foot these distractions, beginning first with Scotland, who, you know, hath alwayes serv'd that Nation for a brand to set England a fire for the advancement of their

their own ends; I am afraid we have seen our best days, we knew not when we were well, so that the Italian saying may be well applyed to poor England, *I was well, I would be better, I took Physic and dyed.* No more now, but that I rest still

Fl. et. 20. Jan.
1647.

*Yours entirely to serve
you, J. H.*

XIII.

To John Wroth Esq. at Petherton Park.

SIR,

I Had two of yours lately, one in *Italian*, the other in *French*, (which were answered in the same Dialect) and as I read them with singular delight, so I must tell you, they struck an admiration into me, that in so short a revolution of time you should com to be so great a Master of those Languages both for the *Pen* and *Parley*; I have known divers, and those of pregnant and ripe capacities, who had spent more oyl and time in those Countreys, yet could they not arrive to that *double* perfection which you have, for if they had got one, they were commonly defective in the other: Therefore I may say that you have not *Spartiam nascus* which was but a petty Republic, *sed Italiam & Galliam nascus es, has orna*; you have got all *Italy* and *France*, adorn these.

Nor is it *Language* that you have only brought home with you, but I find that you have studied the *Men* and the *Manners* of those Nations you have convers'd withall; Neither have you courted onely all their fair Cities, Castles, Houses of Pleasure, and other places of curiosity, but you have pryed into the very mysteries of their Government, as I find by those choice Manuscripts and Observations you have brought with you; In all these things you have been so curious, as if the soul of your great Uncle who was employed Ambassadour in the *Imperial* Court, and who held correspondence with the greatest men of Christendome in their own Language, had transmigrated into you.

The freshest News heer is, that those heart-burnings, and fires of civil commotions which you left behind you in France, cover'd over with thin ashes for the time, are broken out again, and I believe they will be never quite extinguished till ther be a peace or truce with Spain, for till then ther is no hope of abatement of taxes; And 'tis fear'd the Spanish will out-weary the French at last

last in fighting, for the *Earth* her self, I mean his Mines of *Mexico* and *Peru* afford him a constant and yearly Trefure to support his Armies, whereas the French King digs his Trefure out of the bowells and vitall spirits of his own Subjects.

I pray let me hear from you by the next opportunity, for I shall hold my time well employed to correspond with a Gentleman of such choice and gallant parts; In which desires I rest

29 Aug. 1649.

Your most affectional and
faithfull Servitor, J. H.

XIV.

To Mr. W. B.

HOW glad was I, my choice and precious Nephew, to receive yours of the 24. current, wherein I was sorry; though satisfied in point of belief to find the ill fortune of interception which befell my last unto you.

Touching the condition of things heer, you shall understand, that our miseries lengthen with our days; for though the Sun and the Spring advance nearer us, yet our times are not grown a whit the more comfortable: I am afraid this City hath fool'd her self into a slavery, the Army, though forbidden to com within ten miles of Her by Order of Parlement, quarters now in the Bowells of Her; they threaten to break her Percullies, Posts and Chains to make her pervious upon all occasions, they have secured also the Tower, with addition of strength for themselves: besides, a Famine doth insensibly creep upon us, and the Mint is starv'd for want of Bullion; *Trade* which was ever the sinew of this Island doth visibly decay, and the *Insurance* of Ships is risen from two to ten in the hundred: Our Gold is ingrossed in privat hands, or gon beyond Sea to travell without Licence, and much I believe of it is return'd to the earth (whence it first came) to be buried where our late Nephews may chance to find it a thousand yeers hence if the world lasts so long, so that the exchanging of white earth into red (I mean silver into gold) is now above six in the hundred: and all these with many more are the dismall effects and concomitants of a civill War. 'Tis tru, we have had many such *black* days in England in former ages, but those parallel'd to the present are as the shadow of a *Mountain* compar'd to the eclipse of the *Moon*. My prayers early and late are, that God Almighty would please not to turn away his face quite, but cheer us again with the light of

of his countenance. And I am well assur'd you will joyn with me in the same Orison to Heavens gate; in which confidence I rest,

From the Fleet, 10. of
Decemb. 1647.

*Yours most affectionately
to serve you,*

J. H.

XV.

To Sir K. D. at Paris.

SIR,

NOW, that you are return'd, und fix'd a while in *France*, an old servant of yours takes leave to kiss your hands, and salute you in an intense degree of heat and height of passion: 'Tis well you shook hands with this infortunat Isle when you did, and got your liberty by such a royal mediation as the Queen Regents, for had you staid, you would have taken but little comfort in your life, in regard that ever since ther have bin the fearfulest distractions here that ever happen'd upon any part of the earth, a Beluin kind of immanity never rag'd so among men, insomuch that the whole Countrey might have taken its appellation from the smallest part thereof, and be call'd the *Isle of Dogs*; for all humanity, common honesty, and that Mansuetude with other Moral Civilities which should distinguish the rational Creature from other Animals, have been lost here a good while; Nay, besides this *Cynical*, ther is a kind of *Wolvish* humour hath seiz'd upon most of this people, a true *lycanthropy*, they so worry and seek to devour one another, so that the wild *Arab* and fiercest *Tartar* may be cal'd civil men in comparison of us, therefore he is happiest who is furthest off from this woful Island. The King is streightned of that liberty he formerly had in the *Isle of Wight*, and as far as I see, may make up the number of *Nebuchadnezzars* yeers before he be restored: The Parlement persists in their first Propositions, and will go nothing lesse. This is all I have to send at this time, only I will adjoyn the true respects of

From the Fleet, this
5. of May,
1647.

*Your most faithful humble
Servitor,*

J. H.

XVI.

To Mr. W. Blois in Suffolk.

SIR,

Yours of the seventeenth current came safely to hand, and I kiss your hands for it, you mention there two others that came not, which makes me condole the loss of such jewels, for I esteem all your Letters so, being the precious effects of your love, which I value at a high rate; and please my self much in the contemplation of it, as also in the continuance of this Letter correspondence, which is perform'd on your part with such ingenious expressions, and embroder'd still with new florishes of invention, I am still under hold in this fatal *Fleet*, and like one in a tempest at Sea who hath been often near the shoar, yet is still toss'd back by contrary winds, so I have had frequent hopes of freedom, but som cross accident or other always intervened, insomuch that I am now in half despair of an absolut release till a generall Good delivery; yet notwithstanding this outward captivity, I have inward liberty still, I thank God for it.

The greatest News is, that between twenty and thirty thousand well armed Scots have been utterly routed, rifled, and all taken prisoners, by less than 8000 English; I must confess 'twas a great exploit wherof I am not sorry, in regard that the English have regain'd hereby the honour which they had lost abroad of late yeert in the opinion of the world, ever since the Pacification at *Barnack*, and divers traverses of War since. What *Hamiltons* design was, is a mystery: most think that he intended no good either to King or Parliament.

So with my daily more and more endeared affections unto you I rest,

Fleet 7 May.

1647.

Yours ever so love and

sincerely, J. H.

XVII,

To Mr. R. Baron in Paris.

Gentle Sir,

I Receiv'd and presently ran over your *Cyprian Academy* with much greedines, and no vulgar delight, and Sir, I hold my self much honor'd for the Dedication you have been pleas'd to make thereof to me. for it deserv'd a far higher Patronage: Truly

ly, I must tell you without any Complement, that I have seldom met with such an ingenuous mixture of Prose and Verse, interwoven with such varieties of fancy, & charming strains of amorous Passions, which have made all the Ladies of the land in love with you : If you begin already to court the Muses so handsomely, and have got such footing on *Parnassus*, you may in time be Lord of the whole Hill and those nice Girls, because *Apollo* is now grown unwieldy and old, may make choice of you, to officiate in his room, and preside over them.

I much thank you for the punctuall narration you pleas'd to send me of those commotions in *Paris*, I believe France will never be in perfect repose while a *Spaniard* sits at the Stern, and an *Italian* steers the Rudder ; In my opinion *Marquis* should do wisely now, that he hath feather'd his nest so well, to truss up his Baggage and make over the Alps to his own Countrey, lest the same Fate betide him as did the *Marquis* of *Ancre* his Compatriot. I am glad the Treaty goes on 'twixt *Spain* and *France*, for nothing can portend a greater good to Christendom, than a Conjunction of those two great Luminaries, which if it please God to bring about, I hope the Stars will change their Aspects, and we shall see better days.

I send here inclosed a second Bill of Exchange in case the first I sent you in my last hath miscarried : So my dear Nephew, I embrace you with both my Arms, and rest

Fleet, this 20 of
June, 1647.

Yours most entire 'y^e to love
and serve you while,
Jasn. Howell.

XVIII.

To Mr. Tho. More at York.

SIR,

I Have often partak'd of that pleasure which Letters use to carry along with them, but I do not remember to have found a greater proportion of delight than yours afford me ; your last of the fourth current came to safe hand, wherein me thought each line, each word, each syllable breath'd out the Passions of a cleer and candid soul, of a vertuous and gentle spirit ; Truly Sir, as I might perceive by your ingenious and pathetically expressions therein, that you were transported with the heat of true affection towards

towards me in the *writing*, so was I in the *reading*, which wrought upon me with such an Energy that a kind of extasie possess'd me for the time : I pray Sir go on in this correspondence, and you shall find that your lines will not be ill bestowed upon me, for I love and respect you dearly well; nor is this ground'd upon vulgar Principles, but upon those extraordinary parts of virtue and worth which I have discover'd in you, and such a love is the most permanent as you shall find in

Fleet, 1. of Sep.

1647.

Your most affectionate
uncle, J. H.

XIX.

To Mr. W. B. 3. Mass.

SIR,
YOur last Lines to me were as delightful as the *Season*, they were as sweet as Flowers in *May*, nay they were far more fragrant than those fading Vegetalls, they did cast a greater suavity than the Arabian Spices use to do in the gran *Cayro*, where when the wind is Southward, they say the ayr is as sweet as a perfum'd Spanish Glove; The air of this City is not so, specially in the heart of the City, in and about *Pauls Church* where Horse-dung is a yard deep, insomuch that to cleanse it would be as hard a task, as it was for *Hercules* to cleanse the *Augean Stable* by drawing a great River through it, which was accounted one of his twelve labors; but it was a bitter taunt of the Italian who passing by *Pauls Church*, and seeing it full of horses, *Now I perceive* (said he) *that in England Men and Beasts serve God alike*: No more now, but that I am

Your most faithful
Servant, J. H.

XX.

To Sir Paul Pindar Knight, upon the version of an
Italian peece into English, call'd St. Paul's Pro-
gresse upon earth, a new and a notable
kind of Satyr.

SIR,
S*T. Paul* having descended lately to view *Italy* and other places, as you may trace him in the following Discours, he would not take Wing back to Heaven before he had given you a special

viñc

vicar, who have so well deserv'd of his Church heer, the goodliest pile of stones in the Christian world of that kind.

Of all the men of our times, you are one of the greatest examples of piety, and constant Integrity, which discovers a noble soul to dwell within you, and that you are very conversant with heaven; so that me thinks I see St. Paul saluting and solacing you in these black times, assuring you that those pious works of Charity you have don and daily do (and that in such a manner *that the left hand knows not what the right doeth*) will be as a triumphant Chariot to carry you one day up to heaven to partake of the same beatitude with him. Sir, among those that truly honor you. I am one, and have been so since I first knew you, therefore as a small testimony heereof, I send you this fresh fancy compos'd by a Noble Personage in *Italian*, of which language you are so great a Master.

For the first part of the Discours which consists of a Dialog 'twixt the two first Persons of the Holy Trinity, ther are examples of that kind in som of the most Ancient Fathers, as *Apollinarius* and *Nazianzen*; and lately *Grotius* hath the like in his Tragedy of *Christs Passion*; which may serve to free it from all exceptions. So I most affectionatly kifs your hands, and am,

Sir,

Fleet, 25. Martii
1646.

Your very humble and ready
Servant
J.H.

XXI.

To Sir Paul Neale Knight, upon the same subject.

SIR,

Saint Paul cannot reascend to Heaven before he gives you also a salute, my Lord, your father having bin a star of the greatest magnitude in the Firmament of the Church. If you please to observe the manner of his late progress upon earth, which you may do by the guidance of this discours, you shall discover many things which are not vulgar, by a curious mixture of Church and State-affairs, you shall feel heer in the pulse of Italy, and how it beats at this time since the beginning of these late Wars 'twixt the Pope and the Duke of Parma, with the grounds, procedure, and success of the said War, together with the interest and grievances, the pretences and quarrells that most Princes there have with Rome.

Hh

I must confes, my Genius hath often prompted me that I was never cut our for a Translator, ther being a kind of servility therein ; For it must needs be som what tedious to one that hath any free-born thoughts within him, and genuin conceptions of his own (wherof I have som, though shallow ones) to enchain himself to a verball servitude, and the sense of another. Moreover, *Translations* are but as turn-coated things at best, specially among languages that have advantages one of the other, as the *Italian* hath of the *English*, which may be said to differ one from the other as *silk* doth from *cloth*, the common wear of both Countries where they are spoken : And as *cloth* is the more substantiall, so the *English* tounge by reason 'tis so knotted with consonants, is the stronger; and the more sinewy of the two; But *silk* is more smooth and *lik*, and so is the *Italian* tounge compar'd to the *English*. Or I may say *Translations* are like the wrong side of a Turkey carpet, which useth to be full of thrums and knots, and nothing so even as the right side : Or one may say, (as I spake elsewhere) that *Translations* are like Wines tane off the lees, and powrd into other vessels, that must needs lose somewhat of their first strength and brikness, which in the pouring, or passage rather evaporates into air.

Moreover, touching *Translations*, it is to be observ'd that every language hath certain *Idiomes*, proverbs and peculiar expressions of its own, which are not rendible in any other but paraphrastically, therefore he overacts the office of an Interpreter who doth enslave himself too strictly to words or phrases : I have heard of an exces among Limners, call'd too much to the life, which happens when one aims at similitudes more than skill ; So in version of languages one may be so over-punctuall in words, that he may mar the *matter* : The greatest fidelity that can be expected in a Translator is to keep still a foot & entire the true genuin sense of the Author, with the main design he drives at : and this was the principal thing which was observ'd in this *Version*.

Furthermore, let it not be thought strange that ther are som *Italian* words made free denizens of *England* in this discours, for by such means our language hath grown from time to time to be so copious, and still growes more rich, by adopting or *naturalizing* rather the choicest forren words of other Nations, as a Nosegay is nothing else but a tuft of flowers gather'd from divers beds.

Touchoing this present version of *Italian* into *English*, I may say 'tis a thing I did, when I had nothing to do ; 'Twas to find something

something whereby to pass away the slow houres of this sad condition of captivity.

I pray be pleas'd to take this as a small argument of the great respects I ow you for the sundry rare and high virtues I have discover'd in you, as also for the obligations I have to your noble Lady whose hands I humbly kiss, wishing you both, as the season invites me, a good New year (for it begins but now in *Law*) as also a holy Lent, and a healthfull Spring.

Fleet, 25. Martij.

*Your much obliged and
ready Servant, J. H.*

XXII.

To Dr. W. Turner.

SIR,

I Return you my most thankfull acknowledgments, for that collection, or *sarrago* of prophecies, as you call them, (and that very properly in regard ther is a mixture of good and bad) you pleas'd to send me lately; specially that of *Nostredamus*, which I shall be very chary to preserve for you, I could requise you with divers predictions more, and of som of the British *Bards*, which were they translated to English would transform the world to wonder.

They sing of a *Red* Parlement and *white* King, of a race of people which should be called *Pengrums*, of the fall of the Church, and divers other things which glance upon these times. But I am none of those that afford much faith to rambling Prophecies, which, (as was said elsewhere) are like so many od graines sown in the vast field of *Time*, wherof not one in a thousand comes to grow up again and appear above ground. But that I may correspond with you in som part for the like courtesie, I send you these following prophetic verses of *White-Hall*, which were made above twenty yeers ago to my knowledg upon a Book call'd *Caluams Ass*, that consisted of som invectives against King *Jam's*, and the Court in *flatus quo tunc*: It was compos'd by one Mr *Williams* a Counsellor of the Temple, but a Roman Catholic, who was hang'd, drawu and quarter'd at Charing Crosse for it, and I believe ther be hundreds that have copies of these verses ever since that time about the Town yet living. They were these.

Saw Seven yeers since Christ rid to Court,

And there he left his Ass,

Hh 2

*The Courtiers kick'd him out of doores,
 Because they had no grass,
 The As went mourning up and down,
 And thus I heard him bray,
 If that they could not give me grass,
 They might have given me hay:
 But sixteen hundred forty three,
 Who so ere shall see that day,
 Will nothing find within that Court,
 But on y grass and hay, &c.*

(grace.)

Which was found to happen true in *White-Hall*, till the soldiers coming to quarter there trampled it down.

Truly, Sir, I find all things conspire to make strange mutations in this miserable Island, I fear we shall fall from under the Scepter to be under the Sword; and since we speak of Prophecies, I am afraid among others that which was made since the reformation will be verified, *The Church-man was, the Lawyer is, the Soldier shall be.* Welcom be the will of God, who transvolves Kingdoms, and tumbles down Monarchies as mole-hills at his pleasure; so I rest, my dear Doctor,

Fleet 9. Aug.
 1648.

Your most faithfull Servant,
 J. H.

XXIII.

*To the Honorable Sir Edward Spencer Knight, at
 his House near, Branceford.*

SIR,

VVE are not so bare of intelligence between these walls, but we can hear of your doings in *Branceford*; That so generall applause whereby you were cryed up Knight of the shire for *Middlesex*, sounded round about us upon *London* streets, and echo'd in every corner of the Town; nor do I mingle speech with any, though half affected to you, but highly approves of and congratulates the election, being glad that a Gentleman of such extraordinary parts and probity, as also of such a mature judgement should be chosen to serve the Public.

I return you the *Manuscript* you lent me of *Demonologie*, but the

the Author thereof and I are *two* in point of opinion that way; for he seems to be on the negative part, and truly he writes as much as can be produc'd for his purpose. But there are some men that are of a meer negative genius, like *Johannes ad oppositum*, who will deny, or at least cross and puzzle any thing though never so clear in it self, with their *but, yet, if, &c.* they will flap the lie in *T. u. b. s.* teeth though she visibly stand before their face without any visard, such perverse cross-grain'd spirits are not to be dealt withall by arguments, but palpable proofs, as if one should deny that the fire burns, or that he hath a nose on his face; there is no way to deal with him, but to pull him by the tip of the one, and put his finger into the other: I will not say that this Gentleman is so perverse, but to deny there are any Witches, to deny that there are not ill spirits which seduce, tamper and converse in divers shapes with human creatures, and impell them to actions of malice; I say that he who denies there are such busie spirits, and such poor passive creatures upon whom they work, which commonly are call'd *Witches*; I say again, that he who denies there are such spirits, shewes that he himself hath a *Spirit* of contradiction in him, opposing the current and consentient opinion of all Antiquity. We read that both *Jewes* and *Romanes* with all other nations of Christendom, and our Ancestors heer in *England* enacted lawes against *Witches*; sure they were not so silly as to waste their brains in making lawes against Chymeras, against *non entia*, or such as *Plato's Kiererismata's* were: The *Judaicall* law is aparent in the holy Codex, *Thou shalt not suffer a Witch to live*; the Roman law which the *Decemviri* made, is yet extant in the twelve Tables, *Qui fruges incantassent poenas danto*, They who should inchant the fruit of the earth let them be punish'd: The *Imperiall* law is known by every Civilian, *Hi cum hostes natura sint supplicio afficiantur*: These, meaning Witches, because they are enemies to nature let them be punish'd; And the Acts of Parlemt in *England* are against those that invoke ill spirits, that take up any dead man, woman or child, or take the skin or bone of any dead body, to emply it to sorcery or charm, whereby any one is lam'd or made to pine away, &c. such shall be guilty of flat felony, and not capable of clergy or Sanctuary, &c.

What a multitude of examples are there in good authentic Authors of divers kinds of fascinations, incantations, prestigiations, of philtres, spells, charmes, sorceries, characters and such like, as also of magic, necromancy, and divinations, surely the *Witch of Endor* is no fable, the burning of *Joan de Arc* the Maid of Orleans

In *Robert*, and of the Marchioness of *d'Anjou* of late yeers in *Paris* are no fables : the execution of *Nesvedamus* for a kind of *Witch*, som fourscore years since is but a modern story, who among other things foretold, *Le Senat de Londres tuera son Roy*, The Senat of *London* shall kill their King. The best Historians have it upon record how *Charlemains* Mistress enchanted him with a ring, which as long as she had about her he would not suffer her dead carcase to be carried out of his chamber to be buried, and a Bishop taking it out of her mouth, the Emperour grew to be as much bewitch'd with the Bishop, but he being cloyed with his excess of favour, threw it into a pond, wher the Emperours chiefest pleasure was to walk till his dying day, The story tells us how the *Waldenses* in *France* wer by a solemn arrest of Parlement accus'd and condemn'd of *Wuchcraft*; The *Malteses* took Saint *Paul* for a *Witch* : Saint *Augustin* speaks of women who could turn men to horses, and make them carry their burthens; *Danius* writes of an enchanted staff which the Devill summoner like, was us'd to deliver som market-women to ride upon. In som of the Northern Countries 'tis as ordinary to buy and sell *windis* as it is to do *winies* in other parts; and heereof I could instance in som examples of my own knowledg. Every one knows what *Olaus Magnus* writes of *Erich's* (King of *Swethland*) corner'd cap, who could make the wind sist to any point of the compass according as he turn'd it about.

Touching Diviners of things to com, which is held a species of *Wuchcraft*, we may read they were frequent among the *Romans*, yea, they had Colledges for their Augurs and Aruspices, who us'd to make their predictions somtimes by fire, somtimes by flying of fowl, somtimes by inspection into the entrails of beasts, or invoking the dead, but most frequently by consulting with the Oracles, to whom all Nations had recours except the *Jews*. But you will say, that since Christianity displayed her banners, the *Cross* hath scar'd away the Devill, and struck the Oracles dumb, as *Plutarch* reports a notable passage of *Thamus* an Italian Pilot; who a little after the birth of Christ, sailing along the coasts of *Calabria* in a still silent night, all his passengers being asleep, an eerie cold voice came to his ears, saying, *Thamus, Thamus, Thamus, The great God Pan is dead*, who was the chiefest Oracle of that Country; yet though the light of the Gospell chas'd away those great Owls, ther be som Bats and little night birds that fly still abroad, I mean petty spirits that by secret passions, which are made alwaies without wittnes, enable men and women to do evill.

In such compacts beyond the seas the party must *fi. se* renounce Christ, and the extended woman, meaning the blessed Virgin, he must condemn the Sacraments, tread on the cross, spit at the host, &c. There is a famous story of such a paction which Fryer Lewis made som half a hundred yeers ago with the Devill in *Marfelles*, who appear'd to him in shape of a Goat and promis'd him the enjoyment of any woman whom he fancied, with other pleasures for 41. yeers; but the Devill being too cunning for him put the figure of 1 before, and made it 14 yeers in the contract, (which is to be seen to this day with the Devills claw to it) at which time the Fryer was detected for Witchcraft and burnt, and all those children whom he had christned during that term of 14 yeers were rebaptized, and the Gentlewomen whom he had abus'd, put themselves into a Nunnery by themselves. Heerunto may be added the great rich Widdow that was burn'd in *Lions*, because 'twas prov'd the Devill had lain with her; as also the history of Lieutenant *Jaquette* which stands upon record with the former, but if I should insert them heer at larg, it would make this Letter swell too much.

But we need not cross the sea for examples of this kind, we have too too many (God wot) at home: King *James* a great while was loth to beleieve ther were Witches, but that which happen'd to my Lord *Francis* of *Rutlands* children convinc'd him, who were bewitch'd by an old woman that was servant at Belvoir Castle, but being displeas'd, she contracted with the Devill (who convers'd with her in form of a cat, whom she call'd *Rutterkin*) to make away those children, out of meer malignity, and thirst of revenge.

But since the beginning of these unnaturall Wars ther may be a clowd of witnesses produc'd for the proof of this black tenet; for within the compas of two yeers neer upon three hundred Witches were arraign'd, and the Major part executed in *Essex* and *Suffolk* only: *Scotland* swarms with them now more than ever, and persons of good quality executed daily.

Thus, Sir, have I huddled together a few arguments touching this subject, because in my last communication with you, we thought I found you somewhat unsatisfied, and staggering in your opinion touching the affirmative part of this thesis, the discussing wherof is far fitter for an elaborat large treatise then a loose letter.

Touching the new Commonwealth you intend to establish, now, that you have assign'd me my part among so many choice legislators: something I shall do to comply with your desires, which shall be alwaies to me as commands, and your commands as laws; because I love and honour you in a very high degree for those

gallant free-born thoughts, and sundry parts of virtu which I have discern'd in you, which makes me entitle my self

Fleet this 20 of
Febr. 1647.

Your most humble and
affectionate faithfull
Servant, J. H.

XXIV.

To Sir William Boswell, at the Hague,

SIR,

That black tragedy which was lately acted heer, as it hath fill'd most hearts among us with consternation and horror, so I believe it hath bin no less resented abroad; For my own particular, the more I ruminat upon it, the more it astonisheth my imagination, and shaketh all the cells of my brain, so that sometimes I struggle with my faith, and have much adoe to believe it yet: I shall give over wondring at any thing heerafter, nothing shall seem strange unto me, only I will attend with patience how *England* will thrive now that she is let bloud in the basilicall veine and cur'd, as they say, of the *Kings Evil*.

I had one of yours by Mr. *Jacob Boeue*, and I much thank you for the account you please to give me of vvhhat I sent you by his conveyance. *Holland* may novv be proud, for ther is a younger Common-vvealth in Chislendom, than her self. No more novv but that I alwaies rest,

Sir,

Fleet, 20 of Mar.
1648.

Your most humble
Servitor, J. H.

XXV.

To Mr. W. B. at Grundsburgh.

SIR,

Never credit me if *Liberty* it self be as dear to me as your Letters, they com so full of choice, and learned applications, with such free unforc'd strains of ingenuity, insomuch that when I peruse them, me thinks they cast such a kind of fragrancy, that I cannot more aptly compare them, than to the flowers which are now in their prime season, viz. to Roses in *June*: I had two of them

them lately, which me thought were like quivers full of barb'd arrows pointed with gold, that penetrated my brest.

——— *Tali quis nolle ab istu*

Ridendo tremulas moribz non ire sub umbras?

Your expressions were like those Mucrones and *Mellini globuli* which you so ingenuously apply mine unto; but these arrowes of yours though they have hit me, they have not hurt me, they had no killing quality, but they were rather as so many cordials; for you know gold is restorative. I am suddenly surpriz'd by an unexpected occasion, therefore I must abruptly break off with you for this time, I will only add, my most dear Nephew, that I rest

June the 3.
1648.

*Yours entirely to love
and serve you, J. H.*

XXVI.

To R. K. Esquire at St. Giles.

SIR,

Difference in opinion, no more than a differing complexion, can be cause enough for me to hate any; A differing fancy is no more to me, than a differing face; If another hath a fair countenance, though mine be black, or if I have a fair opinion, though another have a hard favour'd one, yet I shall not break that common league of humanity which should be betwixt rational creatures, provided he corresponds with me in the generall offices of morality and civill uprightness, this may admit him to my acquaintance and conversation, though I never concur with him in opinion: He beates the Image of Adam, and the Image of the Almighty as well as I; He had God for his Father, though he hath not the same Church for his Mother. The omniscient Creator, as He is only *Kardiognostic*, so He is the sole Lord of the whole inward man; It is he who reignes ore the faculties of the soul, and the affections of the heart; 'Tis he who regulates the will, and rectifies all obliquities in the understanding by speciall illuminations, and oftentimes reconciles men as opposit in opinion, as *Meridians*, and *Parallels* are in point of extension, wherof the one draws from East to West, the other from North to South.

Som

Som of the Pagan Philosophers, specially *Themistius* who was Prætor of *Byzantium*, maintain'd an opinion, that as the pulchritude and preservation of the world. consist'd in varieties and dissimilitudes (as also in Eccentric and contrary motions) that as it was replenish'd with such numberless sorts of several species, and that the *Individuals* of those species differ'd so much one from the other, specially *Mankind*, amongst whom one shall hardly find two in ten thousand that have exactly (though twins) the same tone of voice, similitude of face, or ideas of mind. Therefore the *God of Nature* ordain'd from the beginning, that he should be worshipp'd in various and sundry forms of adorations, which nevertheless like so many lines should tend all to the same centre. But Christian Religion prescribes another *Rule*, viz. that ther is but *una via, una veritas*, ther is but one tru way to Heaven, and that but a narrow one, wheras ther be huge large roads that lead to Hell.

God Almighty guide us in the first, and guard us from the second, as also from all crofs and uncouth by-paths, which use to lead such giddy brains that follow them to a confus'd labyrinth of errors, where being intangled, the Devil, as they stand gaping for new lights to lead them out, takes his advantage to seize on them for their *spiritual pride*, and *insobriety* in the search of more knowledge.

28. July,
1648.

Your most faithful
Servant,
J. H.

*Ut clavis portam sic pandis Epistola pectus,
Clanditur Hæc cerâ, clauditur Illa scâ.*

As Keys do open chests,
So Letters open breasts.

FINIS.



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T H A O X.

Som of the Pagan Philosophers, specially *Themistius* who was Prætor of *Byzantium*, maintain'd an opinion, that as the pulchritude and preservation of the world. consist'd in varieties and dissimilitudes (as also in Eccentric and contrary motions) that as it was replenish'd with such numberless sorts of several species, and that the *Individuals* of those species differ'd so much one from the other, specially *Mankind*, amongst whom one shall hardly find two in ten thousand that have exactly (though twins) the same tone of voice, similitude of face, or ideas of mind. Therefore the *God of Nature* ordain'd from the beginning, that he should be worshipp'd in various and sundry forms of adorations, which nevertheless like so many lines should tead all to the same centre. But Christian Religion prescribes another *Rule*, viz. that ther is but *una via, una veritas*, ther is but one tru way to Heaven, and that but a narrow one, wheras ther be huge large roads that lead to Hell.

God Almighty guide us in the first, and guard us from the second, as also from all crofs and uncouth by-paths, which use to lead such giddy brains that follow them to a confus'd labyrinth of errors, where being intangled, the Devil, as they stand gaping for new lights to lead them out, takes his advantage to seize on them for their *spiritual pride*, and *insobriety* in the search of more knowledge.

28. July,
1648.

Your most faithful
Servant,
J. H.

*Ut clavis portam sic pandis Epistola pectus,
Clanditur Hæc cerâ, clauditur Illa scâ.*

As *Keys* do open chests,
So *Letters* open breasts.

FINIS.



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